

# Who is the great multitude of Revelation 7? And a description of the fifth and sixth plagues.

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All emphasis is mine.

## 1.) The great multitude:

We find a description of the great multitude in the following verses:

**Rev 6:12-17** And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and **who shall be able to stand?**

**Rev 7:1-17** And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel. Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand. Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephtalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand. Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand. Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God, Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

After the question is being posited, the answer is given. Who shall be able to stand at his coming? Who are those who are going to be able to stand? And to John is given the answer. He sees two groups of people who will be able to stand at Jesus' second coming. Who are they?

At the beginning, the first group is depicted, the 144.000, who at that time are not yet sealed. We find the references to this group in Revelation 7:1-8. The second group who is going to be able to stand at his second coming is the great multitude, which is described in Revelation 7:9-17. Who is this group? What type of people or by whom is this group composed? Who are they?

First of all, let's see some verses regarding the resurrection.

**1Th 4:15-17** For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

**1Co 15:51-53** Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal *must* put on immortality.

The order in these verses is clearly established. The Lord shall descend from heaven, with a voice of a trumpet, and the dead in Christ shall rise first, then all will be caught up together with them in the clouds.

But, what about these verses?

**Rev 1:7** Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

**Mat 26:63-64** But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

When are these people resurrected? They will see him coming in the clouds of heaven. They will see him during the process of his coming. Are they resurrected with the group mentioned in 1 Corinthians and 1 Thessalonians? I don't think so, because they see the Lord coming down. I understand that they will be resurrected before that, in order to see him coming down. This resurrection is reflected here:

**Dan 12:1-3** And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation *even* to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame *and* everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

Here a resurrection is depicted. It says "many of them that sleep". Of those many (not all), some will be resurrected to everlasting life, and some to shame and everlasting contempt. Many will be resurrected. In this resurrection, two kinds of people are resurrected, some for everlasting life and some others for everlasting contempt. Those who are resurrected for everlasting contempt, I understand, are those who pierced him. Those are resurrected in order to see him coming down. But with their resurrection, a group of saints is resurrected also! Who are they?

I'd like you to pay attention to what EGW wrote regarding her understanding of those before mentioned verses.

"Graves are opened, and "many of them that sleep in the dust of the earth. . . awake, some to everlasting life, and some to shame and everlasting contempt." Daniel 12:2. **All who have died in the faith of the third angel's message come forth** from the tomb glorified, to hear God's covenant of peace with those who have kept His law. "They also which pierced Him" (Revelation 1:7), those that mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory and to see the honor placed upon the loyal and obedient." {GC 637.1}

She identified the people depicted in those verses in Daniel as those who died in the faith of the third angel's message and those who pierced him!! All those who passed away since the preaching of the third angel's message, up to the last one who dies right before the close of probation, are going to be resurrected, along with those who pierced him and the most violent opposers of his truth and his people. Those are resurrected who died in the faith of the third angel's message are the ones who are going to be able to stand at his second coming! They died in the faith.

Now we may understand a little bit better the following blessing:

**Rev 14:9-13** And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, **Blessed *are* the dead which die in the Lord from henceforth:** Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

Of these people the following is said:

**Isa 58:12-14** And *they that shall be* of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words: Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken *it*.

Accordingly to what we have seen so far, there are four kinds or groups of people just before Jesus' coming:

Those who were alive or the "survivors":

- a.) The 144.000
- b.) The wicked, all those who had not their names written in the book of life (Rev. 13:8).

Those resurrected according to Daniel 12:1-2

- c.) Those who died in the faith of the third angel message.
- d.) Those who pierced him and the most violent opposers of his truth and his people.

And who is going to be able to stand? Revelation 7 presents the 144.000 and the great multitude as those who will be to stand at his second coming. I understand these two groups are a.) and c.) as presented above.

When is this event going to occur? When is this special resurrection going to happen? In order to know this, we will review some details of the fifth and sixth plagues. These are found here:

**Rev 16:10-16** And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds. **And the sixth angel poured out his vial upon the great river Euphrates;** and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon.

Pay attention to the order of events:

- a.) Full of darkness for the kingdom of the beast.
- b.) Dried up of the great river Euphrates.

These events are related to Babylon's fall. And we have to know in which manner and time this event occurred in the past in order to know how it is going to happen in the future. We need to know and understand the type, in order to know and understand the antitype.

## 2.) Knowing the type, or Babylon's fall:

### Prophecies concerning Babylon's fall. Read Jeremiah chapters 50 and 51.

**Jer 50:1-3** The word that the LORD spake **against Babylon** *and* against the land of the Chaldeans by Jeremiah the prophet. Declare ye among the nations, and publish, and set up a standard; publish, *and* conceal not: say, **Babylon is taken**, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces. For **out of the north there cometh up a nation against her**, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

**Jer 51:12-13** Set up the standard upon the walls of Babylon, **make the watch strong, set up the watchmen, prepare the ambushes**: for the LORD hath both devised and done that which he spake against the inhabitants of Babylon. **O thou that dwellest upon many waters**, abundant in treasures, thine end is come, and the measure of thy covetousness.

**Jer 51:27-28** Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillers. Prepare against her the nations with the kings of the **Medes**, the captains thereof, and all the rulers thereof, and all the land of his dominion.

**Isa 21:2** A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O **Elam**: besiege, O **Media**; all the sighing thereof have I made to cease.

**Jer 51:36** Therefore thus saith the LORD; Behold, I will plead thy cause, and take vengeance for thee; **and I will dry up her sea, and make her springs dry**.

**Jer 51:39** In their heat I will make their feasts, and **I will make them drunken**, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD.

**Jer 51:45-46** **My people, go ye out of the midst of her**, and deliver ye every man his soul from the fierce anger of the LORD. And lest your heart faint, and ye fear for the rumour that shall be heard in the land; **a rumour shall both come one year, and after that in another year shall come a rumour, and violence in the land**, ruler against ruler.

**Jer 51:57** **And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men**: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the LORD of hosts.

**Isa 45:1-4** Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, **to subdue nations before him**; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

**Isa 47:11** Therefore shall evil come upon thee; thou shalt not know from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to put it off: and **desolation shall come upon thee suddenly**, which thou shalt not know.

### History's account of the event:

a.) "Cyrus on his way to Babylon came to the banks of the Gyndes, a stream which, rising in the Matienian mountains, runs through the country of the Dardanians, and empties itself into the river Tigris. The Tigris, after receiving the Gyndes, flows on by the city of Opis, and discharges its waters into the Erythraean sea. When Cyrus reached this stream, which could only be passed in boats, one of the sacred white horses accompanying his march, full of spirit and high mettle, walked into the water, and tried to cross by himself; but the current seized him, swept him along with it, and drowned him in its depths. Cyrus, enraged at the insolence of the river, threatened so to break its strength that in future even women should cross it easily without wetting their knees. Accordingly **he put off for a time his attack on Babylon**, and, dividing his army into two parts, he marked out by ropes one hundred and eighty trenches on each side of the Gyndes, leading off from it in all directions, and setting his army to dig, some on one side of the river, some on the other, he accomplished his threat by the aid of so great a number of hands, **but not without losing thereby the whole summer season**.

Having, however, thus wreaked his vengeance on the Gyndes, by dispersing it through three hundred and sixty channels, **Cyrus, with the first approach of the ensuing spring, marched forward against Babylon**. The Babylonians, encamped without their walls, awaited his coming. A battle was fought at a short distance from the city, in which the Babylonians were defeated by the Persian king, whereupon they withdrew within their defences. Here they shut themselves up, and made light of his siege, having laid in a store of provisions for many years in preparation against this attack; for when they saw Cyrus conquering nation after nation, they were convinced that he would never stop, and that their turn would come at last.

Cyrus was now reduced to great perplexity, as time went on and he made no progress against the place. In this distress either some one made the suggestion to him, or he bethought himself of a plan, which he proceeded to put in execution. He placed a portion of his army at the point where the river enters the city, and another body at the back of the place where it issues forth,

with orders to march into the town by the bed of the stream, as soon as the water became shallow enough: he then himself drew off with the unwelcome portion of his host, and made for the place where Nitocris dug the basin for the river, where he did exactly what she had done formerly: he turned the Euphrates by a canal into the basin, which was then a marsh, on which the river sank to such an extent that the natural bed of the stream became fordable. Hereupon the Persians who had been left for the purpose at Babylon by the, river-side, entered the stream, which had now sunk so as to reach about midway up a man's thigh, and thus got into the town. Had the Babylonians been apprised of what Cyrus was about, or had they noticed their danger, they would never have allowed the Persians to enter the city, but would have destroyed them utterly; for they would have made fast all the street-gates which gave upon the river, and mounting upon the walls along both sides of the stream, would so have caught the enemy, as it were, in a trap. But, as it was, the Persians came upon them by surprise and so took the city. Owing to the vast size of the place, the inhabitants of the central parts (as the residents at Babylon declare) long after the outer portions of the town were taken, knew nothing of what had chanced, but as they were engaged in a festival, continued dancing and revelling until they learnt the capture but too certainly. Such, then, were the circumstances of the first taking of Babylon." Histories, Herodotus. Book I.

**b.) Read Daniel chapter 5.**

c.) "When at last it was rumored that the Persian king had quitted Ecbatana (B.C. 539) and commenced his march to the south-west, Nabonadius received the tidings with indifference. His defences were completed: his city was amply provisioned; if the enemy should defeat him in the open field, he might retire behind his walls, and laugh to scorn all attempts to reduce his capital either by blockade or storm. It does not appear to have occurred to him that it was possible to protect his territory. With a broad, deep, and rapid river directly interposed between him and his foe, with a network of canals spread far and wide over his country, with an almost inexhaustible supply of human labor at his command for the construction of such dikes, walls, or cuttings as he should deem advisable, Nabonadius might, one would have thought, have aspired to save his land from invasion, or have disputed inch by inch his enemy's advance towards the capital. But such considerations have seldom had much force with Orientals, whose notions of war and strategy are even now of the rudest and most primitive description. To measure one's strength as quickly as possible with that of one's foe, to fight one great pitched battle in order to decide the question of superiority in the field, and then, if defeated, either to surrender or to retire behind walls, has been the ordinary conception of a commander's duties in the East from the time of the Ramesside kings to our own day. No special blame therefore attaches to Nabonadius for his neglect. He followed the traditional policy of Oriental monarchs in the course which he took. And his subjects had less reason to complain of his resolution than most others, since the many strongholds in Babylonia must have afforded them a ready refuge, and the great fortified district within which Babylon itself stood must have been capable of accommodating with ease the whole native population of the country.

If we may trust Herodotus, the invader, having made all his preparations and commenced his march, came to a sudden pause midway between Ecbatana and Babylon. One of the sacred white horses, which drew the chariot of Ormazd, had been drowned in crossing a river; and Cyrus had thereupon desisted from his march, and, declaring that he would revenge himself on the insolent stream, had set his soldiers to disperse its waters into 360 channels. This work employed him during the whole summer and autumn; nor was it till another spring had come that he resumed his expedition. To the Babylonians such a pause must have appeared like irresolution. They must have suspected that the invader had changed his mind and would not venture across the Tigris. If the particulars of the story reached them, they probably laughed at the monarch who vented his rage on inanimate nature, while he let his enemies escape scot free.

Cyrus, however, had a motive for his proceedings which will appear in the sequel. Having wintered on the banks of the Gyndes in a mild climate, where tents would have been quite a sufficient protection to his army, he put his troops in motion at the commencement of spring, crossed the Tigris apparently unopposed, and soon came in sight of the capital. Here he found the Babylonian army drawn out to meet him under the command of Nabonadius himself, who had resolved to try the chance of a battle. An engagement ensued, of which we possess no details; our informants simply tell us that the Babylonian monarch was completely defeated, and that, while most of his army sought safety within the walls of the capital, he himself with a small body of troops threw himself into Borsippa, an important town lying at a short distance from Babylon towards the south-west. It is not easy to see the exact object of this movement. Perhaps Nabonadius thought that the enemy would thereby be obliged to divide his army, which might then more easily be defeated; perhaps he imagined that by remaining without the walls he might be able to collect such a force among his subjects and allies as would compel the beleaguering army to withdraw. Or, possibly, he merely followed an instinct of self-preservation, and fearing that the soldiers of Cyrus might enter Babylon with his own, if he fled thither, sought refuge in another city.

It might have been supposed that his absence would have produced anarchy and confusion in the capital; but a step which he had recently taken with the object of giving stability to his throne rendered the preservation of order tolerably easy. At the earliest possible moment—probably when he was about fourteen—he had associated with him in the government his son, Belshazzar, or

Bel-shar-uzur, the grandson of the great Nebuchadnezzar. This step, taken most likely with a view to none but internal dangers, was now found exceedingly convenient for the purposes of the war. In his father's absence Belshazzar took the direction of affairs within the city, and met and foiled for a considerable time all the assaults of the Persians. He was young and inexperienced, but he had the counsels of the queen-mother to guide and support him, as well as those of the various lords and officers of the court. So well did he manage the defence that after a while Cyrus despaired, and as a last resource ventured on a stratagem in which it was clear that he must either succeed or perish.

Withdrawing the greater part of his army from the vicinity of the city, and leaving behind him only certain corps of observation, Cyrus marched away up the course of the Euphrates for a certain distance, and there proceeded to make a vigorous use of the spade. His soldiers could now appreciate the value of the experience which they had gained by dispersing the Gyndes, and perceive that the summer and autumn of the preceding year had not been wasted. They dug a channel or channels from the Euphrates, by means of which a great portion of its water would be drawn off, and hoped in this way to render the natural course of the river fordable.

When all was prepared, Cyrus determined to wait for the arrival of a certain festival, during which the whole population were wont to engage in drinking and revelling, and then silently in the dead of night to turn the water of the river and make his attack. It fell out as he hoped and wished. The festival was held with even greater pomp and splendor than usual; for Belshazzar, with the natural insolence of youth, to mark his contempt of the besieging army, abandoned himself wholly to the delights of the season, and himself entertained a thousand lords in his palace. Elsewhere the rest of the population was occupied in feasting and dancing. Drunken riot and mad excitement held possession of the town; the siege was forgotten; ordinary precautions were neglected. Following the example of their king, the Babylonians gave themselves up for the night to orgies in which religious frenzy and drunken excess formed a strange and revolting medley.

Meanwhile, outside the city, in silence and darkness, the Persians watched at the two points where the Euphrates entered and left the walls. Anxiously they noted the gradual sinking of the water in the river-bed; still more anxiously they watched to see if those within the walls would observe the suspicious circumstance and sound an alarm through the town. Should such an alarm be given, all their labors would be lost. If, when they entered the river-bed, they found the river-walls manned and the river-gates fast-locked, they would be indeed "caught in a trap." Enfiladed on both sides by an enemy whom they could neither see nor reach, they would be overwhelmed and destroyed by his missiles before they could succeed in making their escape. But, as they watched, no sounds of alarm reached them—only a confused noise of revel and riot, which showed that the unhappy townsmen were quite unconscious of the approach of danger.

At last shadowy forms began to emerge from the obscurity of the deep river-bed, and on the landing-places opposite the river-gates scattered clusters of men grew into solid columns—the undefended gateways were seized—a war-shout was raised—the alarm was taken and spread—and swift runners started off to "show the King of Babylon that his city was taken at one end." In the darkness and confusion of the night a terrible massacre ensued. The drunken revellers could make no resistance. The king paralyzed with fear at the awful handwriting upon the wall, which too late had warned him of his peril, could do nothing even to check the progress of the assailants, who carried all before them everywhere. Bursting into the palace, a band of Persians made their way to the presence of the monarch, and slew him on the scene of his impious revelry. Other bands carried fire and sword through the town. When morning came, Cyrus found himself undisputed master of the city, which, if it had not despised his efforts, might with the greatest ease have baffled them.

The war, however, was not even yet at an end. Nabonadius still held Borsippa, and, if allowed to remain unmolested, might have gradually gathered strength and become once more a formidable foe. Cyrus, therefore, having first issued his orders that the outer fortifications of Babylon should be dismantled, proceeded to complete his conquest by laying siege to the town where he knew that Nabonadius had taken refuge. That monarch, however, perceiving that resistance would be vain, did not wait till Borsippa was invested, but on the approach of his enemy surrendered himself. Cyrus rewarded his submission by kind and liberal treatment. Not only did he spare his life, but (if we may trust Abydenus) he conferred on him the government of the important province of Carmania." The seven great monarchies of the Ancient Eastern World, Volume IV, Chapter 8, by George Rawlinson.

### 3.) Knowing about the antitype, or Babylon's fall:

**Rev 16:10-16** And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds. **And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.** And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God



Almighty. Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon.

**Rev 17:15** And he saith unto me, **The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.**

**Rev 17:9-17** And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. **These have one mind, and shall give their power and strength unto the beast.** These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful. And he saith unto me, **The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.**

## The Great Controversy, Chap. 40 - God's People Delivered – EGW

### Personal comments inserted between brackets within this EGW quote.

"When the protection of human laws shall be withdrawn from those who honor the law of God, there will be, in different lands, a simultaneous movement for their destruction. As the time appointed in the decree draws near, the people will conspire to root out the hated sect. It will be determined to strike in one night a decisive blow, which shall utterly silence the voice of dissent and reproof.

The people of God--some in prison cells, some hidden in solitary retreats in the forests and the mountains--still plead for divine protection, while in every quarter companies of armed men, urged on by hosts of evil angels, are preparing for the work of death. It is now, in the hour of utmost extremity, that the God of Israel will interpose for the deliverance of His chosen. Saith the Lord; "Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth . . . to come into the mountain of the Lord, to the Mighty One of Israel. And the Lord shall cause His glorious voice to be heard, and shall show the lighting down of His arm, with the indignation of His anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones." Isaiah 30:29, 30.

**With shouts of triumph, jeering, and imprecation, throngs of evil men are about to rush upon their prey, when, lo, a dense blackness, deeper than the darkness of the night, falls upon the earth. [Fifth plague. Rev. 16:10]** Then a rainbow, shining with the glory from the throne of God, spans the heavens and seems to encircle each praying company. The angry multitudes are suddenly arrested. Their mocking cries die away. The objects of their murderous rage are forgotten. With fearful forebodings they gaze upon the symbol of God's covenant and long to be shielded from its overpowering brightness.

By the people of God a voice, clear and melodious, is heard, saying, "Look up," and lifting their eyes to the heavens, they behold the bow of promise. The black, angry clouds that covered the firmament are parted, and like Stephen they look up steadfastly into heaven and see the glory of God and the Son of man seated upon His throne. In His divine form they discern the marks of His humiliation; and from His lips they hear the request presented before His Father and the holy angels: "I will that they also, whom Thou hast given Me, be with Me where I am." John 17:24. Again a voice, musical and triumphant, is heard, saying: "They come! they come! holy, harmless, and undefiled. They have kept the word of My patience; they shall walk among the angels;" and the pale, quivering lips of those who have held fast their faith utter a shout of victory.

**It is at midnight that God manifests His power for the deliverance of His people.** The sun appears, shining in its strength. Signs and wonders follow in quick succession. The wicked look with terror and amazement upon the scene, while the righteous behold with solemn joy the tokens of their deliverance. Everything in nature seems turned out of its course. The streams cease to flow. Dark, heavy clouds come up and clash against each other. In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying: "It is done." Revelation 16:17.

That voice shakes the heavens and the earth. There is a mighty earthquake, "such as was not since men were upon the earth, so mighty an earthquake, and so great." Verses 17, 18. The firmament appears to open and shut. The glory from the throne of God seems flashing through. The mountains shake like a reed in the wind, and ragged rocks are scattered on every side. There is a roar as of a coming tempest. The sea is lashed into fury. There is heard the shriek of a hurricane like the voice of demons upon a mission of destruction. The whole earth heaves and swells like the waves of the sea. Its surface is breaking up. Its very foundations seem to be giving way. Mountain chains are sinking. Inhabited islands disappear. The seaports that have become like Sodom for wickedness are swallowed up by the angry waters. Babylon the great has come in remembrance before God, "to give unto her the cup of the wine of the fierceness of His wrath." Great hailstones, every one "about the weight of a talent," are doing their work of destruction. Verses 19, 21. The proudest cities of the earth are laid low. The lordly palaces, upon

which the world's great men have lavished their wealth in order to glorify themselves, are crumbling to ruin before their eyes. Prison walls are rent asunder, and God's people, who have been held in bondage for their faith, are set free.

**Graves are opened, and "many of them that sleep in the dust of the earth. . . awake, some to everlasting life, and some to shame and everlasting contempt." Daniel 12:2. All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law. "They also which pierced Him" (Revelation 1:7), those that mocked and derided Christ's dying agonies, and the most violent opposers of His truth and His people, are raised to behold Him in His glory and to see the honor placed upon the loyal and obedient. [Special resurrection, Daniel 12:1-2]**

Thick clouds still cover the sky; yet the sun now and then breaks through, appearing like the avenging eye of Jehovah. Fierce lightnings leap from the heavens, enveloping the earth in a sheet of flame. Above the terrific roar of thunder, voices, mysterious and awful, declare the doom of the wicked. The words spoken are not comprehended by all; but they are distinctly understood by the false teachers. Those who a little before were so reckless, so boastful and defiant, so exultant in their cruelty to God's commandment-keeping people, are now overwhelmed with consternation and shuddering in fear. Their wails are heard above the sound of the elements. Demons acknowledge the deity of Christ and tremble before His power, while men are supplicating for mercy and groveling in abject terror.

Said the prophets of old, as they beheld in holy vision the day of God: "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty." Isaiah 13:6. "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon everyone that is proud and lofty, and upon everyone that is lifted up; and he shall be brought low." "In that day a man shall cast the idols of his silver, and the idols of his gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth." Isaiah 2:10-12, 20, 21, margin.

Through a rift in the clouds there beams a star whose brilliancy is increased fourfold in contrast with the darkness. It speaks hope and joy to the faithful, but severity and wrath to the transgressors of God's law. Those who have sacrificed all for Christ are now secure, hidden as in the secret of the Lord's pavilion. They have been tested, and before the world and the despisers of truth they have evinced their fidelity to Him who died for them. A marvelous change has come over those who have held fast their integrity in the very face of death. They have been suddenly delivered from the dark and terrible tyranny of men transformed to demons. Their faces, so lately pale, anxious, and haggard, are now aglow with wonder, faith, and love. Their voices rise in triumphant song: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Psalm 46:1-3.

While these words of holy trust ascend to God, the clouds sweep back, and the starry heavens are seen, unspeakably glorious in contrast with the black and angry firmament on either side. The glory of the celestial city streams from the gates ajar. **Then there appears against the sky a hand holding two tables of stone folded together. Says the prophet: "The heavens shall declare His righteousness: for God is judge Himself." Psalm 50:6. That holy law, God's righteousness, that amid thunder and flame was proclaimed from Sinai as the guide of life, is now revealed to men as the rule of judgment. The hand opens the tables, and there are seen the precepts of the Decalogue, traced as with a pen of fire. The words are so plain that all can read them. Memory is aroused, the darkness of superstition and heresy is swept from every mind, and God's ten words, brief, comprehensive, and authoritative, are presented to the view of all the inhabitants of the earth. [Sixth plague – Daniel 5:5-6]**

It is impossible to describe the horror and despair of those who have trampled upon God's holy requirements. The Lord gave them His law; they might have compared their characters with it and learned their defects while there was yet opportunity for repentance and reform; but in order to secure the favor of the world, they set aside its precepts and taught others to transgress. They have endeavored to compel God's people to profane His Sabbath. Now they are condemned by that law which they have despised. With awful distinctness they see that they are without excuse. They chose whom they would serve and worship. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." Malachi 3:18.

The enemies of God's law, from the ministers down to the least among them, have a new conception of truth and duty. Too late they see that the Sabbath of the fourth commandment is the seal of the living God. Too late they see the true nature of their spurious sabbath and the sandy foundation upon which they have been building. They find that they have been fighting against God. Religious teachers have led souls to perdition while professing to guide them to the gates of Paradise. Not until the day of final accounts will it be known how great is the responsibility of men in holy office and how terrible are the results of their unfaithfulness. Only in eternity can we rightly estimate the loss of a single soul. Fearful will be the doom of him to whom God shall say: Depart, thou wicked servant.



**The voice of God is heard from heaven, declaring the day and hour of Jesus' coming, and delivering the everlasting covenant to His people.** Like peals of loudest thunder His words roll through the earth. The Israel of God stand listening, with their eyes fixed upward. Their countenances are lighted up with His glory, and shine as did the face of Moses when he came down from Sinai. The wicked cannot look upon them. **And when the blessing is pronounced on those who have honored God by keeping His Sabbath holy, there is a mighty shout of victory.**

**Soon there appears in the east a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the Saviour and which seems in the distance to be shrouded in darkness. The people of God know this to be the sign of the Son of man.** In solemn silence they gaze upon it as it draws nearer the earth, becoming lighter and more glorious, until it is a great white cloud, its base a glory like consuming fire, and above it the rainbow of the covenant. Jesus rides forth as a mighty conqueror. Not now a "Man of Sorrows," to drink the bitter cup of shame and woe, He comes, victor in heaven and earth, to judge the living and the dead. "Faithful and True," "in righteousness He doth judge and make war." And "the armies which were in heaven" (Revelation 19:11, 14) follow Him. With anthems of celestial melody the holy angels, a vast, unnumbered throng, attend Him on His way. The firmament seems filled with radiant forms--"ten thousand times ten thousand, and thousands of thousands." No human pen can portray the scene; no mortal mind is adequate to conceive its splendor. "His glory covered the heavens, and the earth was full of His praise. And His brightness was as the light." Habakkuk 3:3,4. **As the living cloud comes still nearer, every eye beholds the Prince of life.** No crown of thorns now mars that sacred head; but a diadem of glory rests on His holy brow. His countenance outshines the dazzling brightness of the noonday sun. "And He hath on His vesture and on His thigh a name written, King of kings, and Lord of lords." Revelation 19:16.

Before His presence "all faces are turned into paleness;" upon the rejecters of God's mercy falls the terror of eternal despair. "The heart melteth, and the knees smite together, . . . and the faces of them all gather blackness." Jeremiah 30:6; Nahum 2:10. The righteous cry with trembling: "Who shall be able to stand?" The angels' song is hushed, and there is a period of awful silence. Then the voice of Jesus is heard, saying: "My grace is sufficient for you." The faces of the righteous are lighted up, and joy fills every heart. And the angels strike a note higher and sing again as they draw still nearer to the earth. {GC 641.1}

**The King of kings descends upon the cloud, wrapped in flaming fire.** The heavens are rolled together as a scroll, the earth trembles before Him, and every mountain and island is moved out of its place. "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people." Psalm 50:3,4. "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; **and who shall be able to stand?"** **Revelation 6:15-17.**

The derisive jests have ceased. Lying lips are hushed into silence. The clash of arms, the tumult of battle, "with confused noise, and garments rolled in blood" (Isaiah 9:5), is stilled. Nought now is heard but the voice of prayer and the sound of weeping and lamentation. The cry bursts forth from lips so lately scoffing: "The great day of His wrath is come; and who shall be able to stand?" The wicked pray to be buried beneath the rocks of the mountains rather than meet the face of Him whom they have despised and rejected.

That voice which penetrates the ear of the dead, they know. How often have its plaintive, tender tones called them to repentance. How often has it been heard in the touching entreaties of a friend, a brother, a Redeemer. To the rejecters of His grace no other could be so full of condemnation, so burdened with denunciation, as that voice which has so long pleaded: "Turn ye, turn ye from your evil ways; for why will ye die?" Ezekiel 33:11. Oh, that it were to them the voice of a stranger! Says Jesus: "I have called, and ye refused; I have stretched out My hand, and no man regarded; but ye have set at nought all My counsel, and would none of My reproof." Proverbs 1:24, 25. That voice awakens memories which they would fain blot out--warnings despised, invitations refused, privileges slighted.

**There are those who mocked Christ in His humiliation.** With thrilling power come to their minds the Sufferer's words, when, adjured by the high priest, He solemnly declared: "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matthew 26:64. Now they behold Him in His glory, and they are yet to see Him sitting on the right hand of power.

Those who derided His claim to be the Son of God are speechless now. There is the haughty Herod who jeered at His royal title and bade the mocking soldiers crown Him king. There are the very men who with impious hands placed upon His form the purple robe, upon His sacred brow the thorny crown, and in His unresisting hand the mimic scepter, and bowed before Him in blasphemous mockery. The men who smote and spit upon the Prince of life now turn from His piercing gaze and seek to flee from the overpowering glory of His presence. Those who drove the nails through His hands and feet, the soldier who pierced His side, behold these marks with terror and remorse.

With awful distinctness do priests and rulers recall the events of Calvary. With shuddering horror they remember how, wagging their heads in satanic exultation, they exclaimed: "He saved others; Himself He cannot save. If He be the King of Israel,

let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him." Matthew 27:42, 43.

Vividly they recall the Saviour's parable of the husbandmen who refused to render to their lord the fruit of the vineyard, who abused his servants and slew his son. They remember, too, the sentence which they themselves pronounced: The lord of the vineyard "will miserably destroy those wicked men." In the sin and punishment of those unfaithful men the priests and elders see their own course and their own just doom. And now there rises a cry of mortal agony. Louder than the shout, "Crucify Him, crucify Him," which rang through the streets of Jerusalem, swells the awful, despairing wail, "He is the Son of God! He is the true Messiah!" They seek to flee from the presence of the King of kings. In the deep caverns of the earth, rent asunder by the warring of the elements, they vainly attempt to hide.

In the lives of all who reject truth there are moments when conscience awakens, when memory presents the torturing recollection of a life of hypocrisy and the soul is harassed with vain regrets. But what are these compared with the remorse of that day when "fear cometh as desolation," when "destruction cometh as a whirlwind"! Proverbs 1:27. Those who would have destroyed Christ and His faithful people now witness the glory which rests upon them. In the midst of their terror they hear the voices of the saints in joyful strains exclaiming: "Lo, this is our God; we have waited for Him, and He will save us." Isaiah 25:9.

**Amid the reeling of the earth, the flash of lightning, and the roar of thunder, the voice of the Son of God calls forth the sleeping saints. He looks upon the graves of the righteous, then, raising His hands to heaven, He cries: "Awake, awake, ye that sleep in the dust, and arise!" [Final resurrection]** Throughout the length and breadth of the earth the dead shall hear that voice, and they that hear shall live. And the whole earth shall ring with the tread of the exceeding great army of every nation, kindred, tongue, and people. From the prison house of death they come, clothed with immortal glory, crying: "O death, where is thy sting? O grave, where is thy victory?" 1 Corinthians 15:55. And the living righteous and the risen saints unite their voices in a long, glad shout of victory.

All come forth from their graves the same in stature as when they entered the tomb. Adam, who stands among the risen throng, is of lofty height and majestic form, in stature but little below the Son of God. He presents a marked contrast to the people of later generations; in this one respect is shown the great degeneracy of the race. But all arise with the freshness and vigor of eternal youth. In the beginning, man was created in the likeness of God, not only in character, but in form and feature. Sin defaced and almost obliterated the divine image; but Christ came to restore that which had been lost. He will change our vile bodies and fashion them like unto His glorious body. The mortal, corruptible form, devoid of comeliness, once polluted with sin, becomes perfect, beautiful, and immortal. All blemishes and deformities are left in the grave. Restored to the tree of life in the long-lost Eden, the redeemed will "grow up" (Malachi 4:2) to the full stature of the race in its primeval glory. The last lingering traces of the curse of sin will be removed, and Christ's faithful ones will appear in "the beauty of the Lord our God," in mind and soul and body reflecting the perfect image of their Lord. Oh, wonderful redemption! long talked of, long hoped for, contemplated with eager anticipation, but never fully understood." ...

## The Great Controversy, Chap. 41 - Desolation of the Earth - EGW

"Her sins have reached unto heaven, and God hath remembered her iniquities. . . . In the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. **Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire:** for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, . . . saying, Alas, alas that great city Babylon, that mighty city! for **in one hour is thy judgment come.**" Revelation 18:5-10.

"The merchants of the earth," that have "waxed rich through the abundance of her delicacies," "shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought." Revelation 18:11, 3, 15-17.

Such are the judgments that fall upon Babylon in the day of the visitation of God's wrath. She has filled up the measure of her iniquity; her time has come; she is ripe for destruction.

**When the voice of God turns the captivity of His people, there is a terrible awakening of those who have lost all in the great conflict of life.** While probation continued they were blinded by Satan's deceptions, and they justified their course of sin. The rich prided themselves upon their superiority to those who were less favored; but they had obtained their riches by violation of the law of God. They had neglected to feed the hungry, to clothe the naked, to deal justly, and to love mercy. They had sought to exalt themselves and to obtain the homage of their fellow creatures. Now they are stripped of all that made them great and are left destitute and defenseless. They look with terror upon the destruction of the idols which they preferred before their Maker. They have sold their souls for earthly riches and enjoyments, and have not sought to become rich toward God. The result is, their lives are a failure; their pleasures are now turned to gall, their treasures to corruption. The gain of a lifetime is swept away in a moment. The rich bemoan the destruction of their grand houses, the scattering of their gold and silver. But their lamentations are silenced by the fear that they themselves are to perish with their idols.

The wicked are filled with regret, not because of their sinful neglect of God and their fellow men, but because God has conquered. They lament that the result is what it is; but they do not repent of their wickedness. They would leave no means untried to conquer if they could.

The world see the very class whom they have mocked and derided, and desired to exterminate, pass unharmed through pestilence, tempest, and earthquake. He who is to the transgressors of His law a devouring fire, is to His people a safe pavilion.

**The minister who has sacrificed truth to gain the favor of men now discerns the character and influence of his teachings.** It is apparent that the omniscient eye was following him as he stood in the desk, as he walked the streets, as he mingled with men in the various scenes of life. Every emotion of the soul, every line written, every word uttered, every act that led men to rest in a refuge of falsehood, has been scattering seed; and now, in the wretched, lost souls around him, he beholds the harvest.

Saith the Lord: "They have healed the hurt of the daughter of My people slightly, saying, Peace, peace; when there is no peace." "With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." Jeremiah 8:11; Ezekiel 13:22.

"Woe be unto the pastors that destroy and scatter the sheep of My pasture! . . . Behold, I will visit upon you the evil of your doings." "Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for your days for slaughter and of your dispersions are accomplished; . . . and the shepherds shall have no way to flee, nor the principal of the flock to escape." Jeremiah 23:1, 2; 25:34, 35, margin.

Ministers and people see that they have not sustained the right relation to God. They see that they have rebelled against the Author of all just and righteous law. The setting aside of the divine precepts gave rise to thousands of springs of evil, discord, hatred, iniquity, until the earth became one vast field of strife, one sink of corruption. This is the view that now appears to those who rejected truth and chose to cherish error. No language can express the longing which the disobedient and disloyal feel for that which they have lost forever--eternal life. Men whom the world has worshiped for their talents and eloquence now see these things in their true light. **They realize what they have forfeited by transgression, and they fall at the feet of those whose fidelity they have despised and derided, and confess that God has loved them.**

**The people see that they have been deluded. [The waters are dried up. Babylon losses the support of people, multitudes, nations and tongues. Rev. 17:15. Babylon is now reaped for conquest. Its fall prepares the way for the Kings of the east. Rev. 16:12; 17:16]** They accuse one another of having led them to destruction; but **all unite in heaping their bitterest condemnation upon the ministers.** Unfaithful pastors have prophesied smooth things; they have led their hearers to make void the law of God and to persecute those who would keep it holy. Now, in their despair, these teachers confess before the world their work of deception. The multitudes are filled with fury. "We are lost!" they cry, "and you are the cause of our ruin," and they turn upon the false shepherds. The very ones that once admired them most will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels will be raised for their destruction. **The swords which were to slay God's people are now employed to destroy their enemies. Everywhere there is strife and bloodshed.**

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword." Jeremiah 25:31. For six thousand years the great controversy has been in progress; the Son of God and His heavenly messengers have been in conflict with the power of the evil one, to warn, enlighten, and save the children of men. Now all have made their decisions; the wicked have fully united with Satan in his warfare against God. The time has come for God to vindicate the authority of His downtrodden law. Now the controversy is not alone with Satan, but with men. "The Lord hath a controversy with the nations;" "He will give them that are wicked to the sword."

The mark of deliverance has been set upon those "that sigh and that cry for all the abominations that be done." Now the angel of death goes forth, represented in Ezekiel's vision by the men with the slaughtering weapons, to whom the command is given: "Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary." Says the prophet: "They began at the ancient men which were before the house." Ezekiel 9:1-6. **The work of destruction begins among those who have professed to be the spiritual guardians of the people.** The false watchmen are the first to fall. There are none to pity or to spare. Men, women, maidens, and little children perish together.

"The Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Isaiah 26:21. "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold everyone on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor." Zechariah 14:12, 13. In the mad strife of their own fierce passions, and by the awful outpouring of God's unmingled wrath, fall the wicked inhabitants of the earth--priests, rulers, and people, rich and poor, high and low. "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried." Jeremiah 25:33.

At the coming of Christ the wicked are blotted from the face of the whole earth--consumed with the spirit of His mouth and destroyed by the brightness of His glory. Christ takes His people to the City of God, and the earth is emptied of its inhabitants.

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." "The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word." "Because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned." Isaiah 24:1, 3, 5, 6.

### **Events order:**

- a.) Protection of laws withdrawn for those who honor God's law.
- b.) The decision is made to strike one decisive blow to eliminate dissent. A rehearsal of Saint Bartholomew' night.
- c.) God's people surrounded, they are about to be annihilated when,
- d.) Dense darkness covers the earth – fifth plague
- e.) After a while, a rainbow is seen. The rainbow appears to encircle the praying companies of saints. Those who wanted to kill God's people forget their pray.
- f.) A voice is heard which says "Look up". God' people, the 144.000, see God's glory and the Son of man.
- g.) A voice praises God's people fidelity.
- h.) Suddenly the sun appears. Signs and wonders follow in rapid succession.
- i.) Special resurrection – Those who pierced him and the most violent opposers of his truth and his people are resurrected. Also those who have passed away in the faith of the third angel message are resurrected. They are resurrected in order to hear God's covenant of peace with those who kept his law. They will witness the fall of Babylon.
- j.) After a while, a hand appears in sky showing the two tables of stone containing the Ten Commandments. The sixth plague.
- k.) Wicked gain a new understanding of the law of God. There is despair everywhere.
- l.) The voice of God is heard, declaring the day and the hour of Jesus' coming. God also declares his covenant of peace with those who kept his law.
- m.) God's people countenances shine like Moses' after being with God.
- n.) A blessing is pronounced upon those who honored God by keeping his Sabbath holy.
- o.) A terrible awakening for those who have lost everything in the conflict of this life.
- p.) Men fall at the feet of those who were truth to God's law and confess that God has loved them.
- q.) People see that they have been deluded. This is the drying up of the Euphrates. People turn against Babylon. Babylon is destroyed in one hour. The ten horns who were given power for an hour hate the harlot and make her desolate and burned her with fire. The weapons meant for God's people are turned against Babylon. The first to fall are those who pretended to be ministers of God. Everywhere is strife and bloodshed.
- r.) Soon appears in the east a small black cloud.
- s.) The living cloud comes nearer and nearer.
- t.) Every eye beholds the Prince of Life.
- u.) The Kings of kings descends upon the cloud wrapped in flaming fire.
- v.) The voice of the Son of man calls the sleeping saint. The resurrection of the saints of all generations.
- w.) The living righteous and the risen saints unite their voices in a long shout of victory.

### **Conclusion:**

What a privilege to be God's servant at this time!! May God lead us every single day of our lives.